MERBECKE

WITH ADAPTATIONS FOR THE ALTERNATIVE
COMMUNION SERVICE OF
1928

Set with
Organ Accompaniment by
J. H. ARNOLD

Price 9d.

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OX 65 3

INTRODUCTION

Despite John Merbecke's explanation of the notes he used in setting portions of the 1549 Prayer-book to music, agreement has never been reached that he intended precise time values by his ' breves, semy breves, and mynymes'. In making this edition, it is assumed that his ' plain tune ' for the Kyries, Creed, Sanctus, Benedictus, Paternoster, Agnus, and Gloria, will be treated in the manner of the pure plainsong of which it is the direct descendant or adaptation, and with which, as here, it must intermingle.

It will therefore be understood that the rhythm is a free speaking-rhythm, not a laboured succession of rigidly equal notes. As the words would be naturally read, so should the music be sung, the verbal accentuation shining through the melody, and the pace being no slower than that of ordinary good reading.

The old square notation has been kept, because, while it presents no difficulties, it helps the singers to keep the rhythm free. All notes, whether single or grouped, are approximately equal in length, though not in weight. Whenever notes are grouped the first is slightly stressed; the second is quite light. When one note appears superimposed on another, the lower is sung first, as a glance at the transcription below will show. A whole bar line is a sign for a slight rallentando and a breath; a half bar line suggests something less.

In order to keep the accompaniment suited to the simplest possible needs, it has been made to double the voices throughout. When this is felt to be an unnecessary restriction, attention may be turned to Martin Shaw's setting with free accompaniment, published by J. C. Curwen & Sons.

Organists should not forget that all this music is entirely satisfying without any accompaniment whatever. Indeed, some would prefer it always so. The organ, therefore, should not drown the singers; its duty is to support and, perhaps, to form a comely decoration. It is therefore best to keep within the bounds of the softer fluework, drawing on the 16-foot pedal only when required. Flutes, string-tone, and soft diapasons, will usually furnish sufficient variety to deliver the accompaniment from dullness.

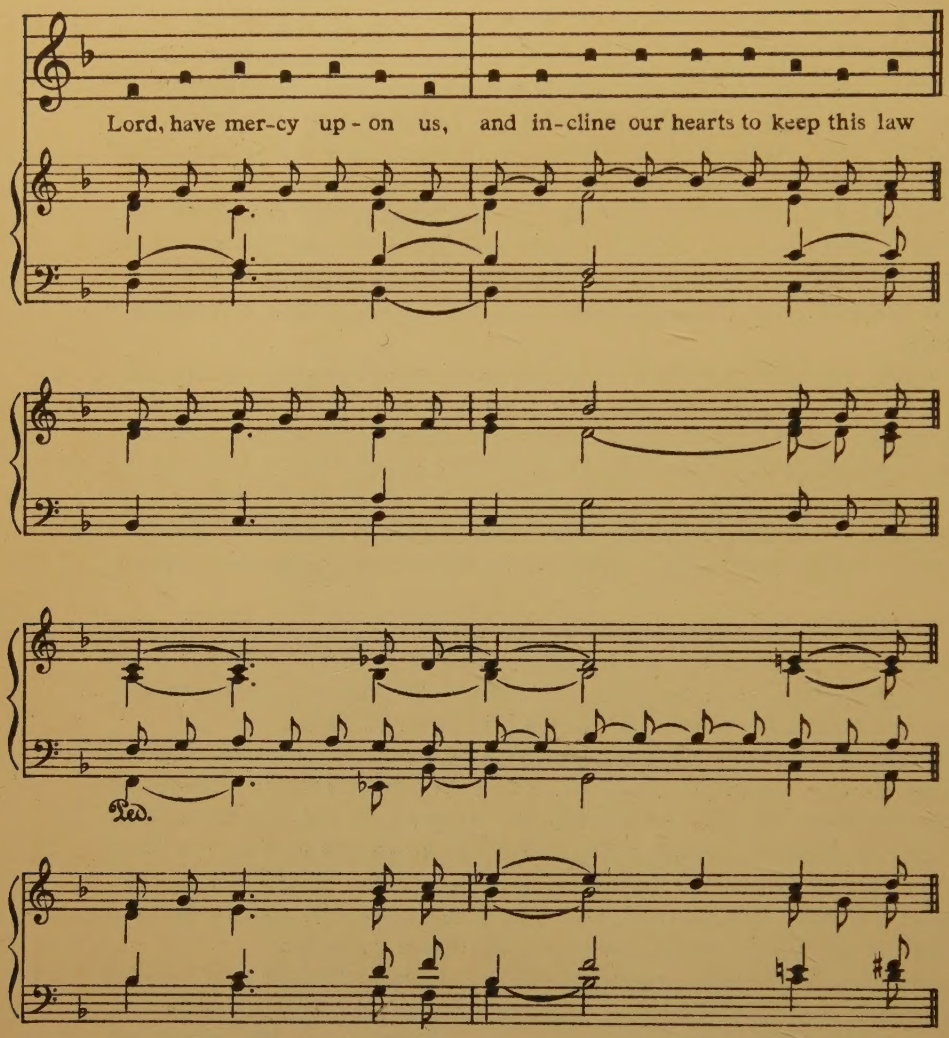
Accompaniments have been provided for the Lord's Prayer and various Responses, but it will be found that these are better left without organ.

The Collect of the Day, the Prayer for the Church, and the Prayer of Thanksgiving, may be sung on a note with the inflexion provided, followed by a sung Amen. The introductory Our Father and Collect, the Commandments (or Summary), the whole of the Preparation section (from ' Ye that do truly . . .' to the Prayer of Humble Access), the Prayer of Consecration, and the Blessing, should be said in the natural voice, not sung on a note, and the Amens (where required) should be quietly said, not sung. The Priest's part should on no account be accompanied. His music for the Preface and Proper Preface will be found in the *English Liturgy* (Rivingtons).

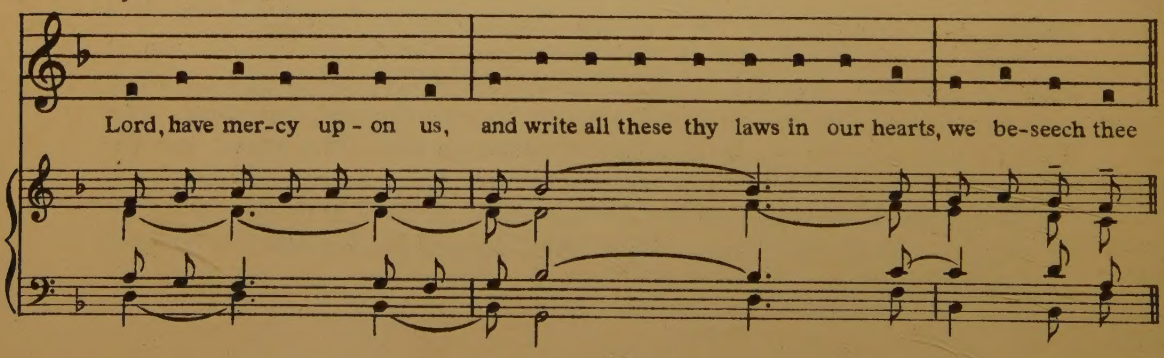
Whether the Paternoster of the Consecration be said or sung is a matter of choice. After the Consecration there should be a pause of ' solemn and awful ' silence.

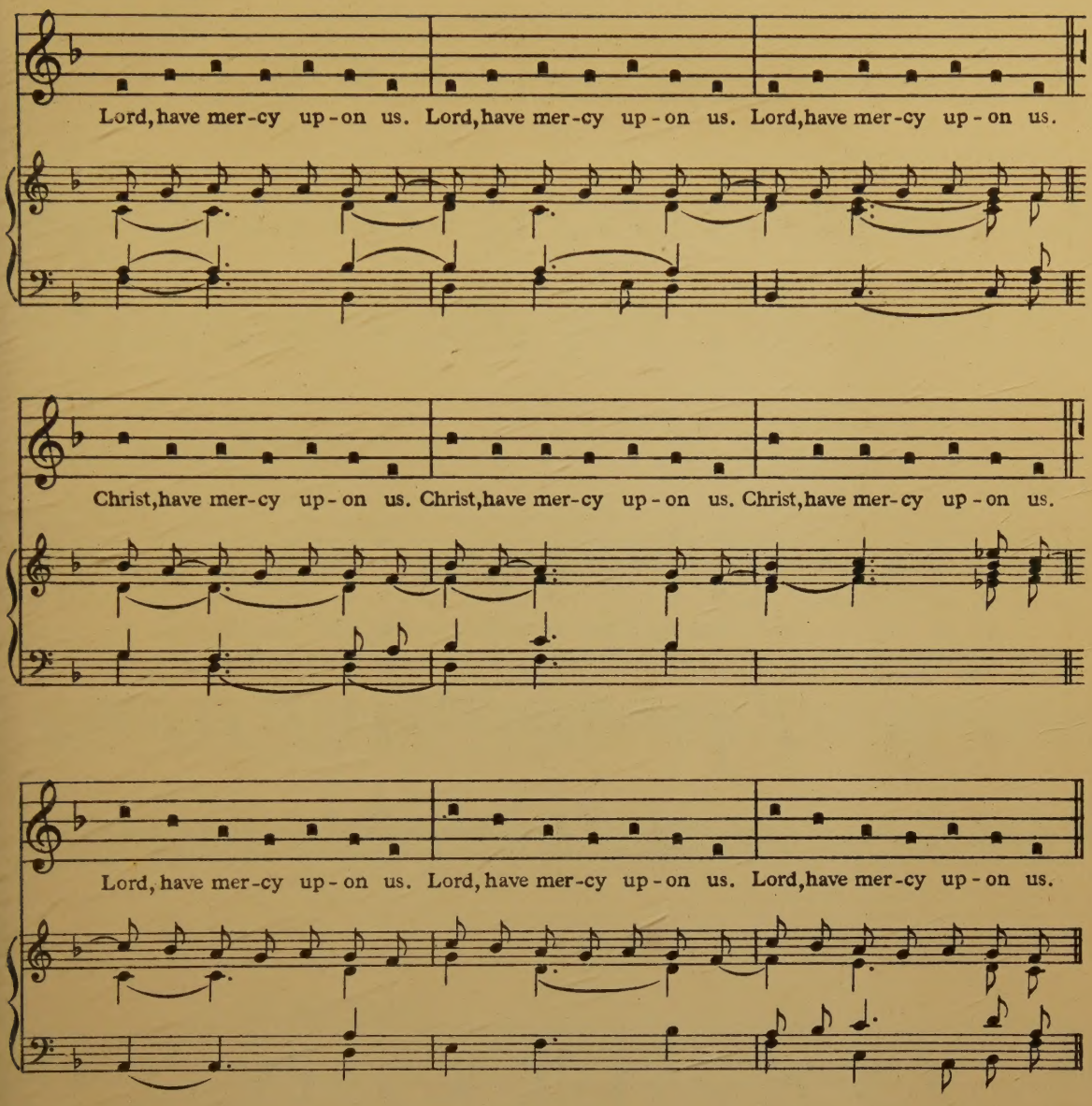
KYRIES

Responses to the Commandments (*Merbecke and Dyce*)

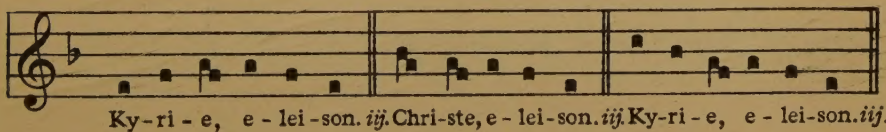


After the 10th

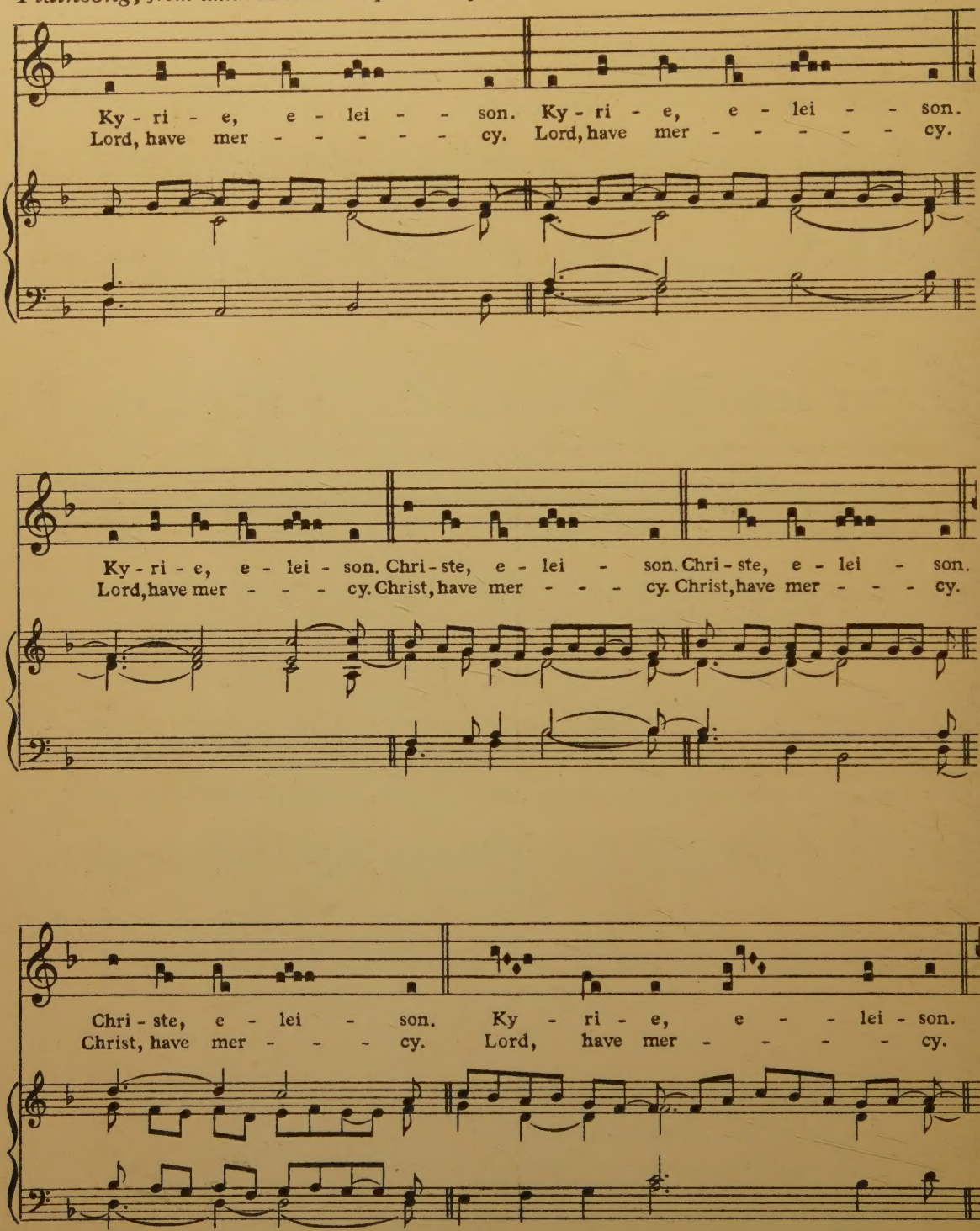


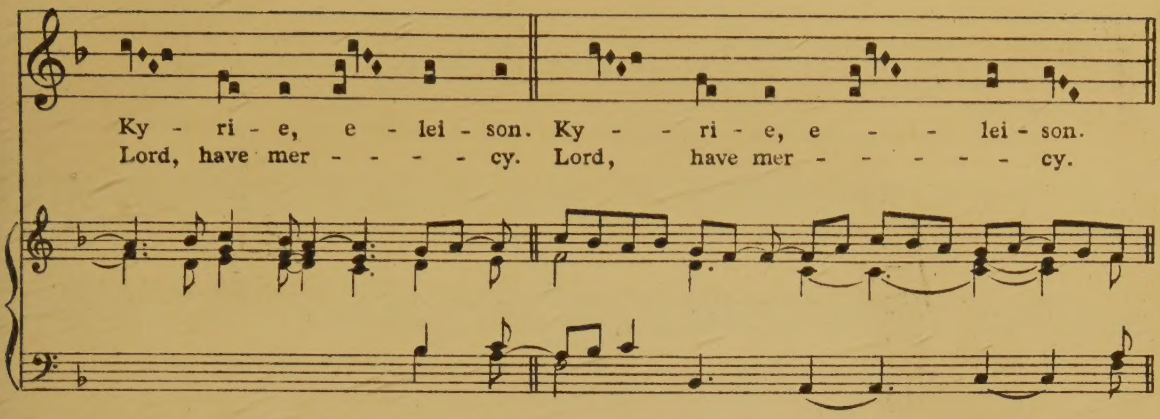
Merbecke's Kyries

Lord, have mer-cy up-on us. Lord, have mer-cy up-on us. Lord, have mer-cy up-on us.
Christ, have mer-cy up-on us. Christ, have mer-cy up-on us. Christ, have mer-cy up-on us.
Lord, have mer-cy up-on us. Lord, have mer-cy up-on us. Lord, have mer-cy up-on us.

The above form of Kyrie is not, strictly, covered by the Prayer Book. If it is wished to retain Merbecke's tune, the same notes may be fitted to Kyrie eleison *as follows, with the above accompaniment.*



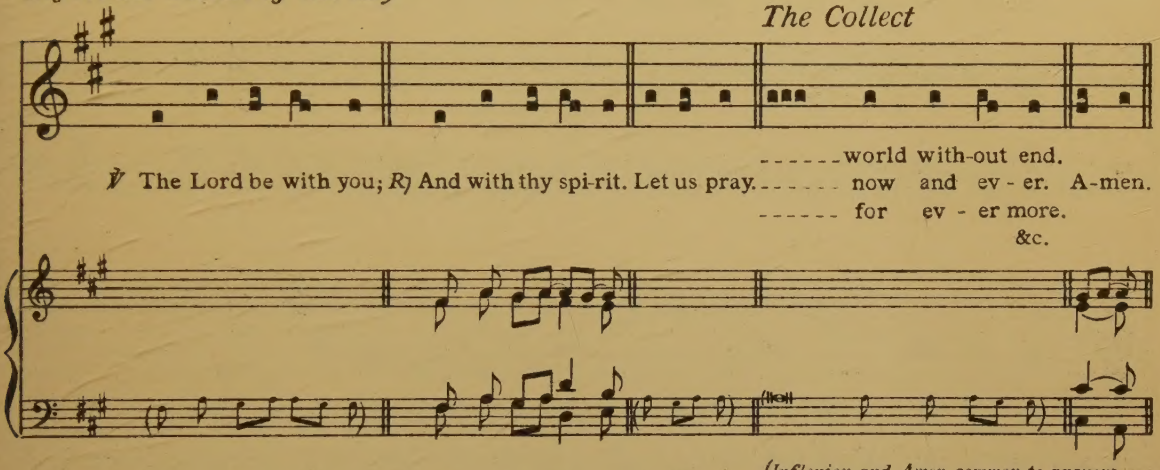
Plainsong, from which Merbecke adapted his Kyries.


Ky - ri - e, e - lei - - son. Ky - ri - e, e - lei - - son.
Lord, have mer - - - - - cy. Lord, have mer - - - - - cy.
Ky - ri - e, e - lei - son. Chri - ste, e - lei - son. Chri - ste, e - lei - son.
Lord, have mer - - - cy. Christ, have mer - - - cy. Christ, have mer - - - cy.
Chri - ste, e - lei - son. Ky - ri - e, e - - lei - son.
Christ, have mer - - - cy. Lord, have mer - - - - cy.



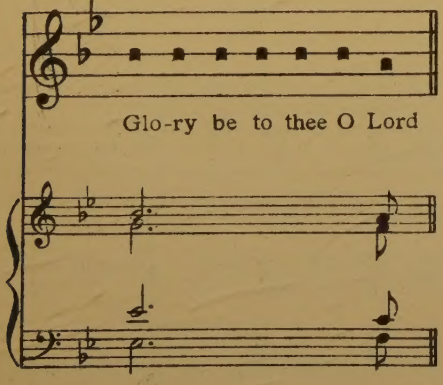
Before the Collect of the day

The Collect



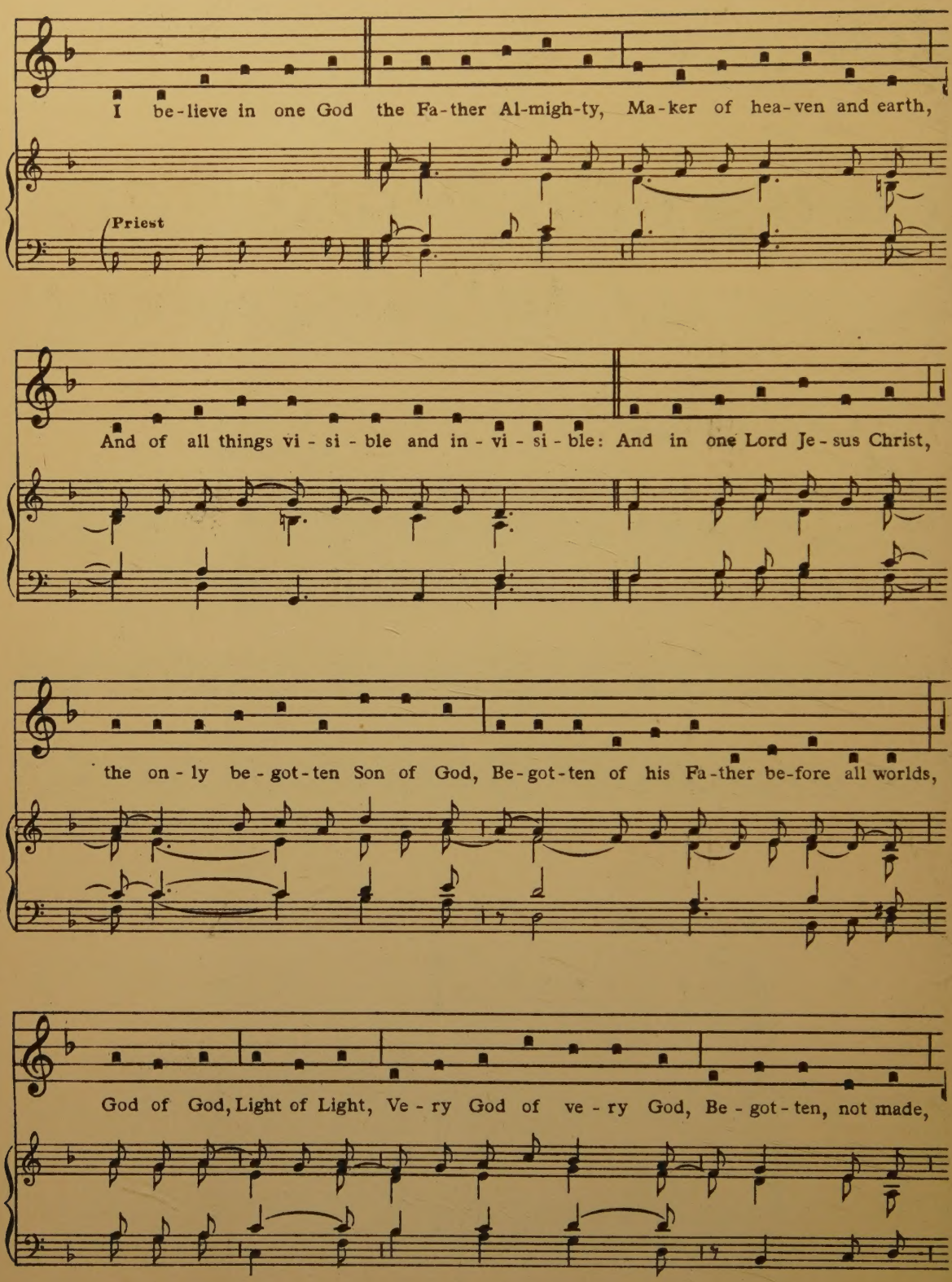
(Inflexion and Amen common to prayers sung on a note..... See Introduction)

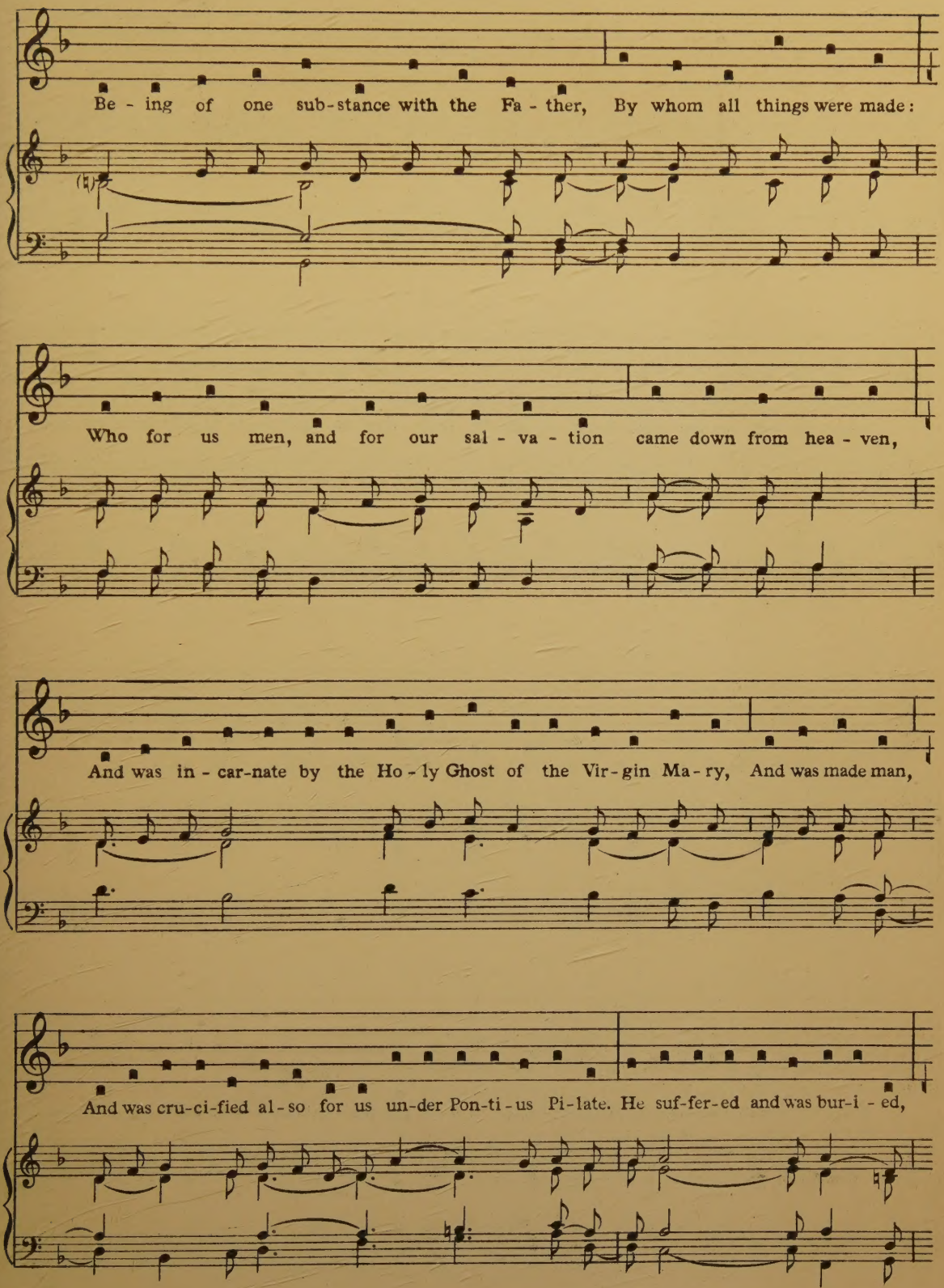
At the Gospel

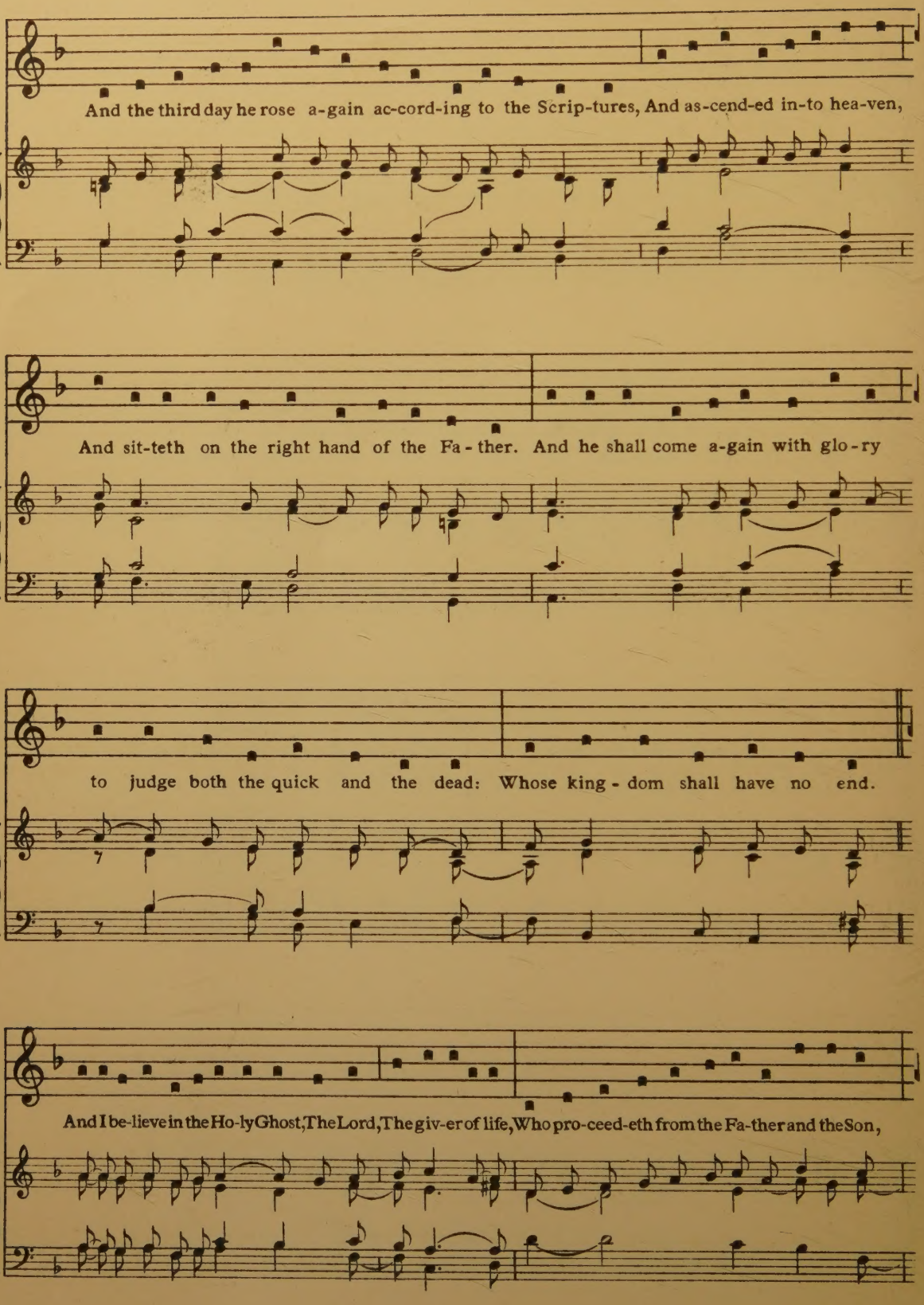
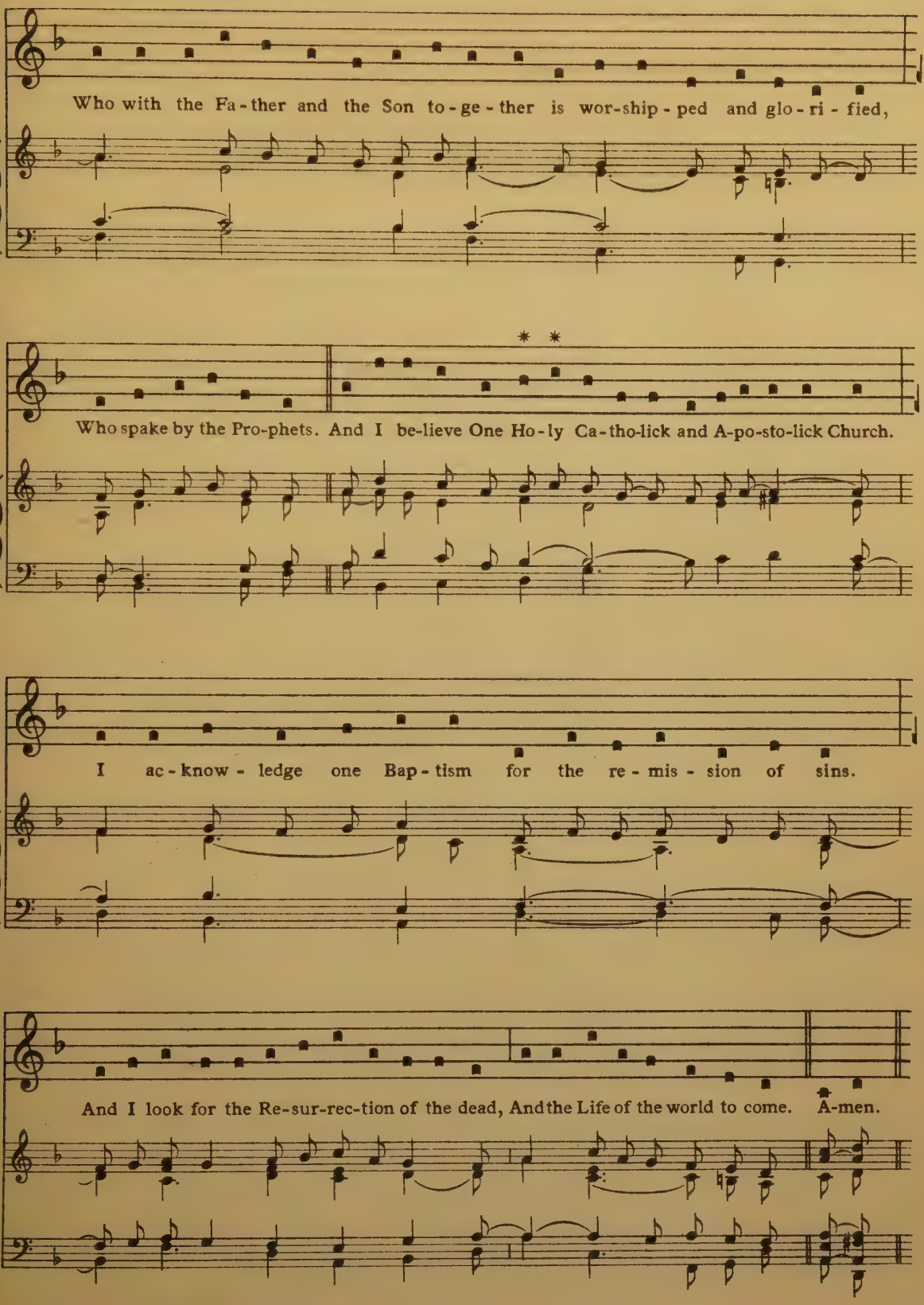


If the Gospel is read without note, this Response should be said likewise. After the Gospel has been sung, the same inflexion may be used for 'Praise be to thee, O Christ.'

CREED

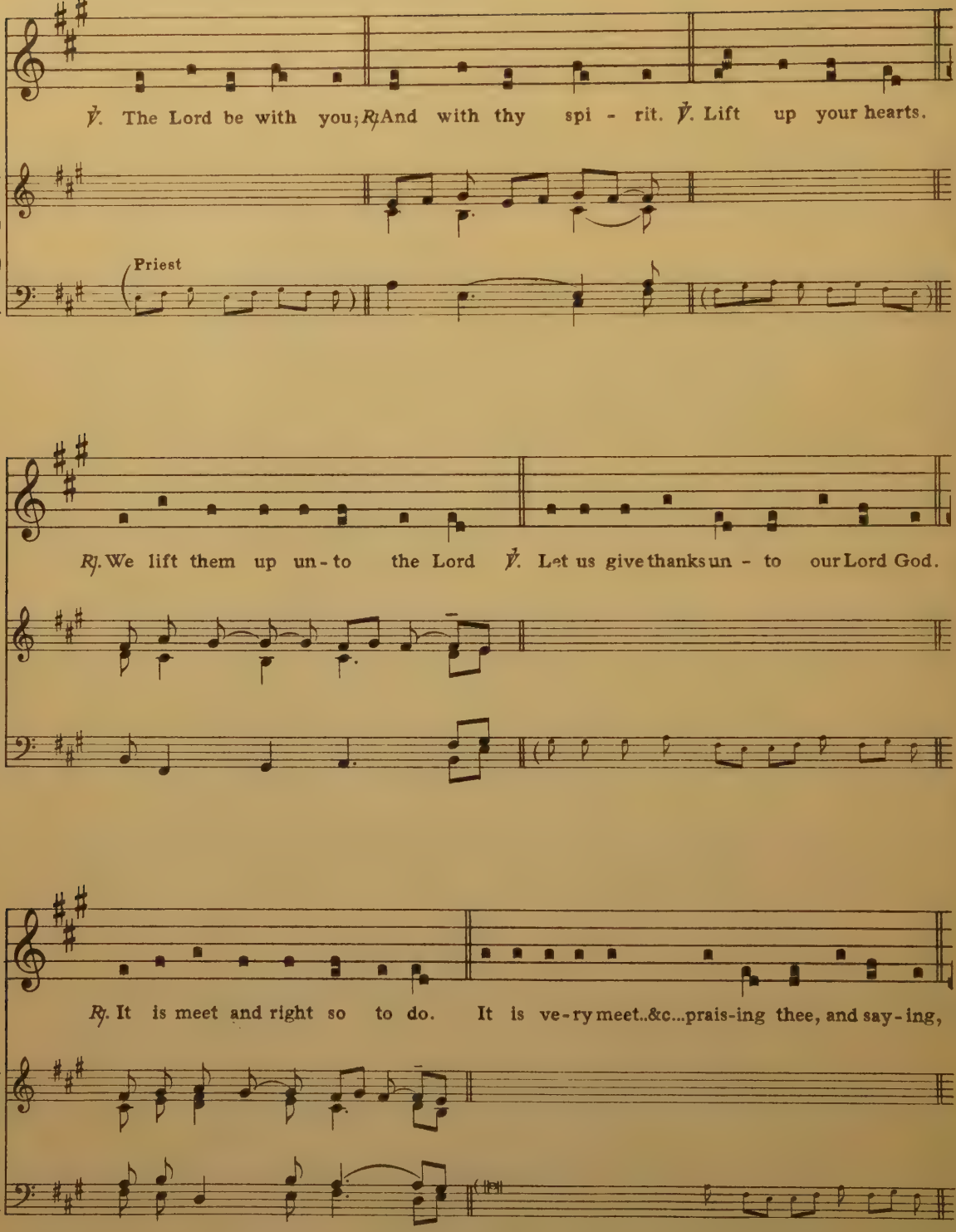

I be-lieve in one God the Fa-ther Al-migh-ty, Ma-ker of hea-ven and earth,
Priest
And of all things vi - si - ble and in - vi - si - ble: And in one Lord Je - sus Christ,
the on - ly be - got - ten Son of God, Be - got - ten of his Fa - ther be-fore all worlds,
God of God, Light of Light, Ve - ry God of ve - ry God, Be - got - ten, not made,


Be - ing of one sub-stance with the Fa - ther, By whom all things were made:
Who for us men, and for our sal - va - tion came down from hea - ven,
And was in - car-nate by the Ho - ly Ghost of the Vir-gin Ma-ry, And was made man,
And was cru-ci-fied al-so for us un-der Pon-ti-us Pi-late. He suf-fer-ed and was bur-i - ed,

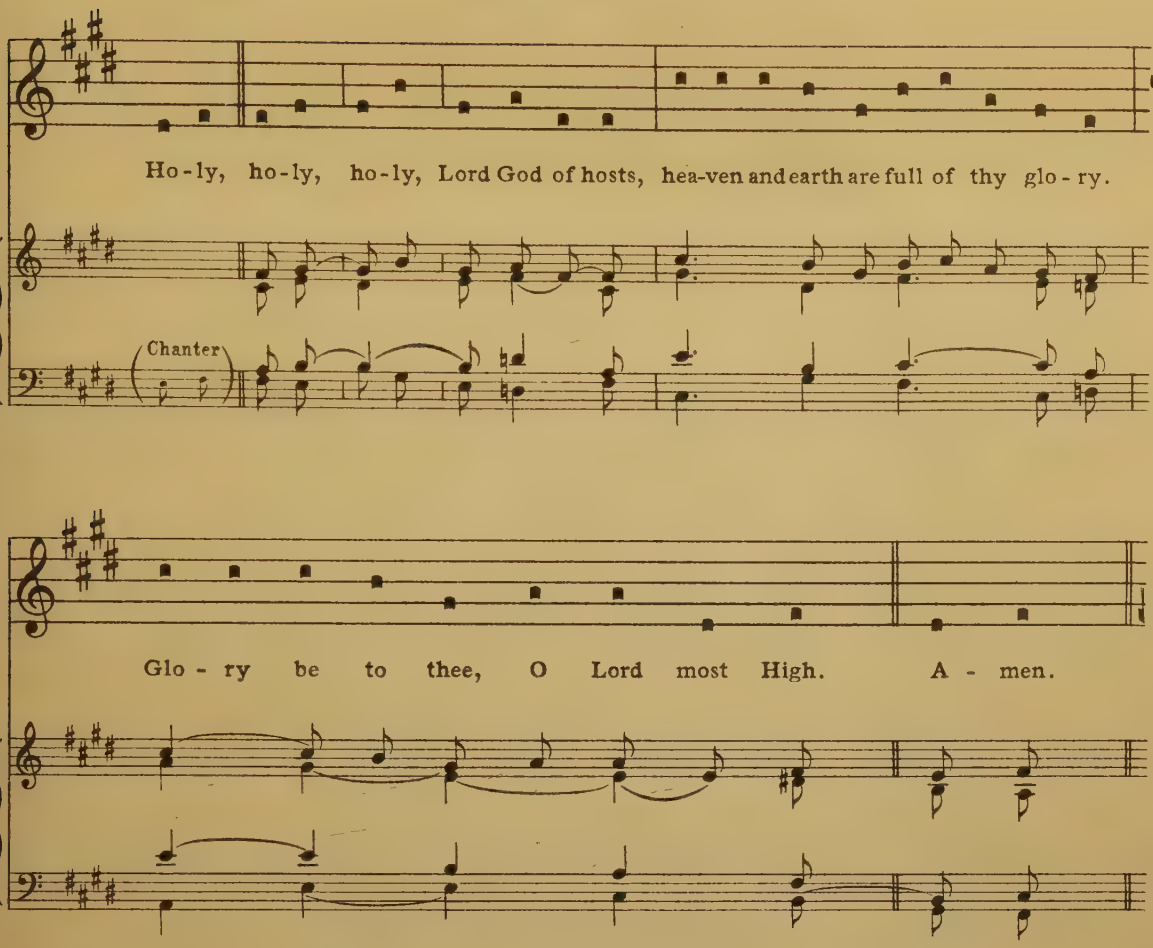

And the third day he rose a-gain ac-cord-ing to the Scrip-tures, And as-cend-ed in-to hea-ven,
And sit-teth on the right hand of the Fa - ther. And he shall come a-gain with glo - ry
to judge both the quick and the dead: Whose king - dom shall have no end.
And I be-lieve in the Ho-ly Ghost, The Lord, The giv-er of life, Who pro-ceed-eth from the Fa-ther and the Son,

Who with the Fa-ther and the Son to-ge-ther is wor-ship-ped and glo-ri-fied,
Who spake by the Pro-phets. And I be-lieve One Ho-ly Ca-tho-lick and A-po-sto-lick Church.
I ac-know-ledge one Bap-tism for the re-mis-sion of sins.
And I look for the Re-sur-rec-tion of the dead, And the Life of the world to come. A-men.

* *Not in Merbecke*

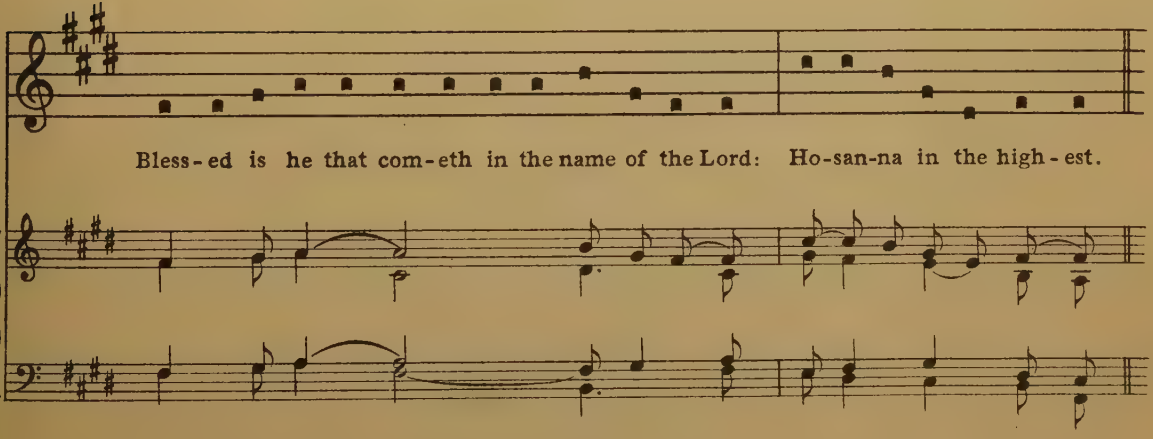
Before the Preface


℣. The Lord be with you; ℟. And with thy spi - rit. ℣. Lift up your hearts.
Priest
℟. We lift them up un - to the Lord ℣. Let us give thanks un - to our Lord God.
℟. It is meet and right so to do. It is ve - ry meet..&c...prais-ing thee, and say - ing,

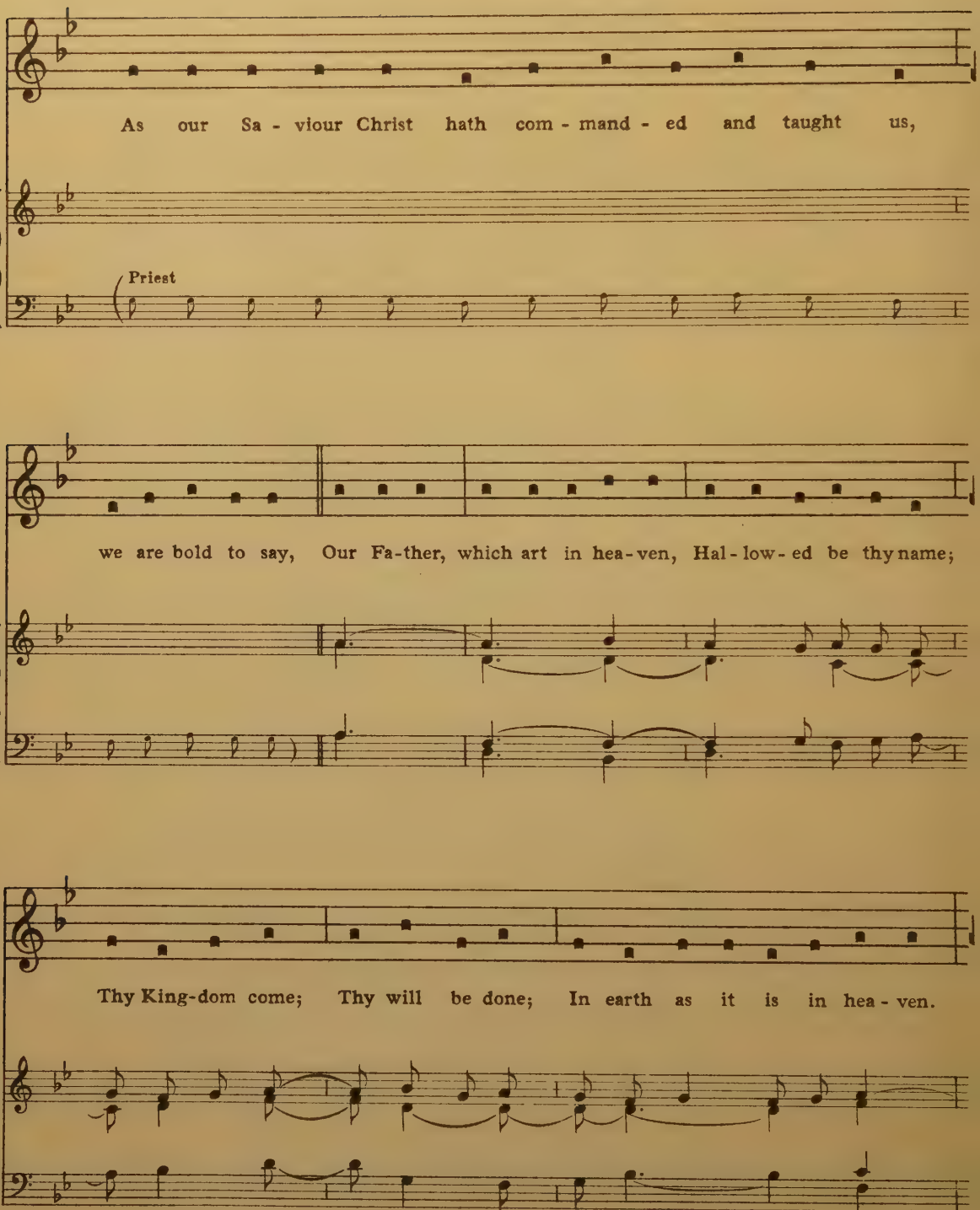
SANCTUS

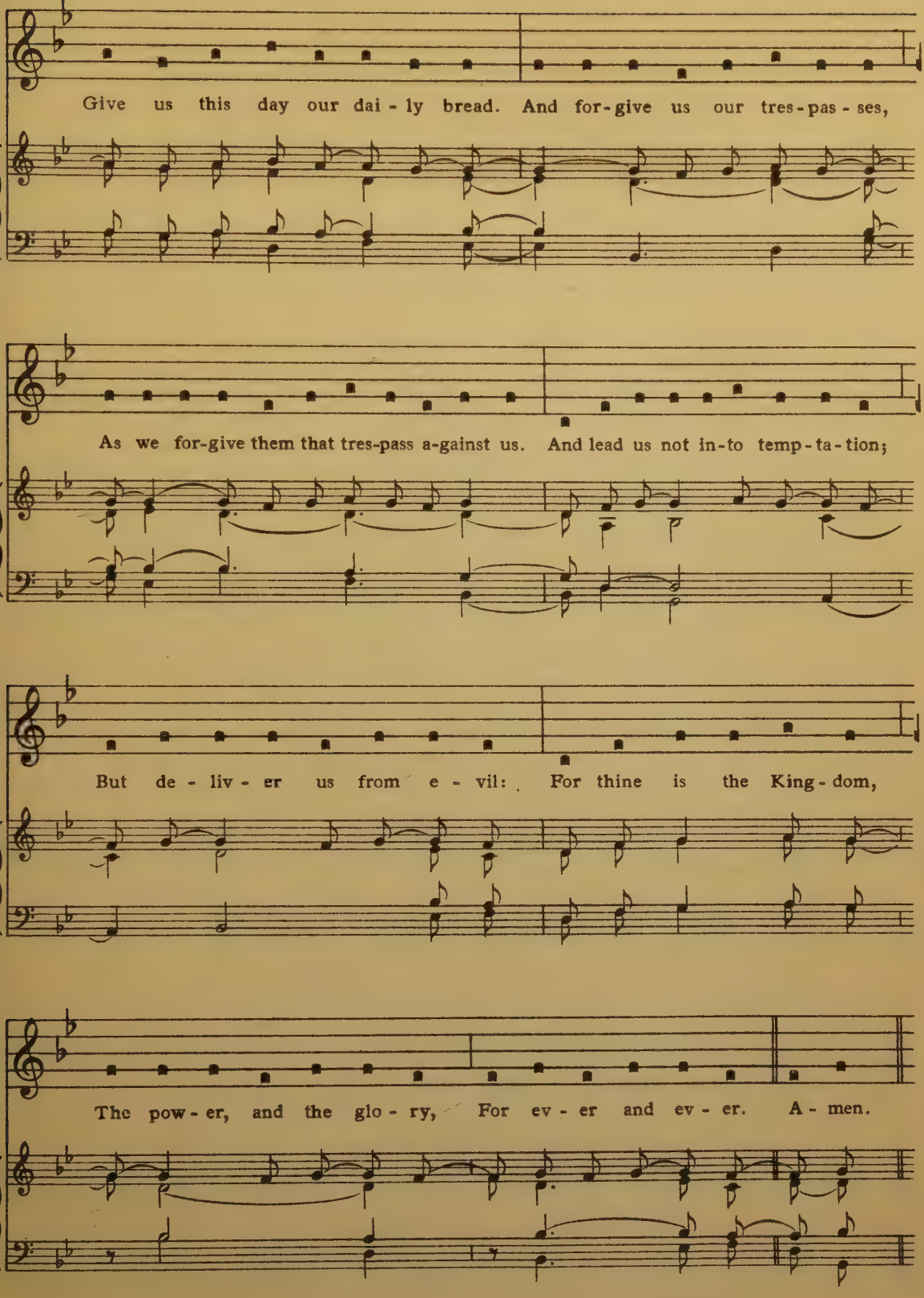


BENEDICTUS

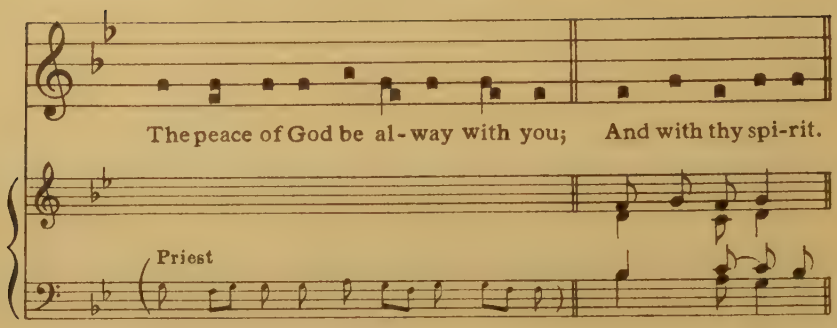


PATERNOSTER

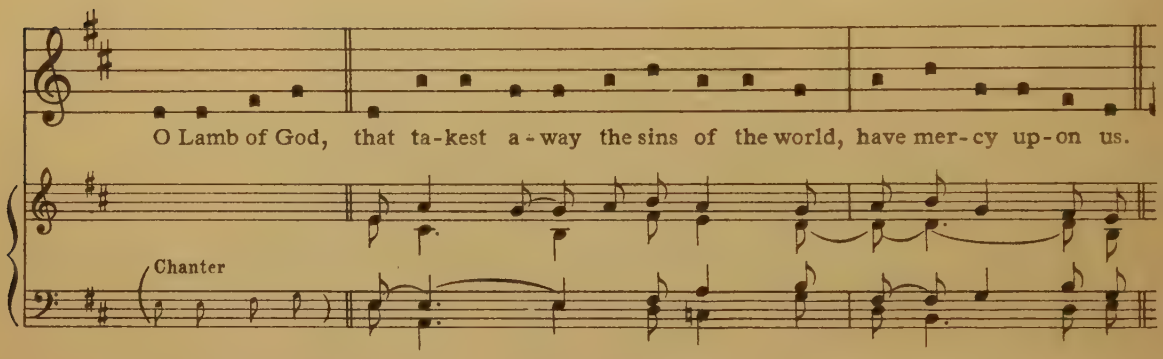

As our Sa - viour Christ hath com - mand - ed and taught us,
Priest
we are bold to say, Our Fa-ther, which art in hea-ven, Hal - low - ed be thy name;
Thy King-dom come; Thy will be done; In earth as it is in hea - ven.

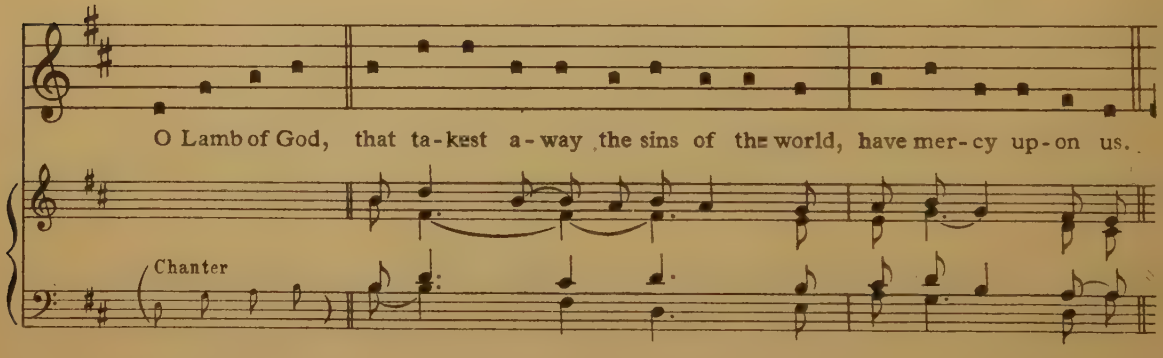

Give us this day our dai - ly bread. And for-give us our tres-pas - ses,
As we for-give them that tres-pass a-gainst us. And lead us not in-to temp-ta-tion;
But de - liv - er us from e - vil: For thine is the King-dom,
The pow - er, and the glo - ry, For ev - er and ev - er. A - men.

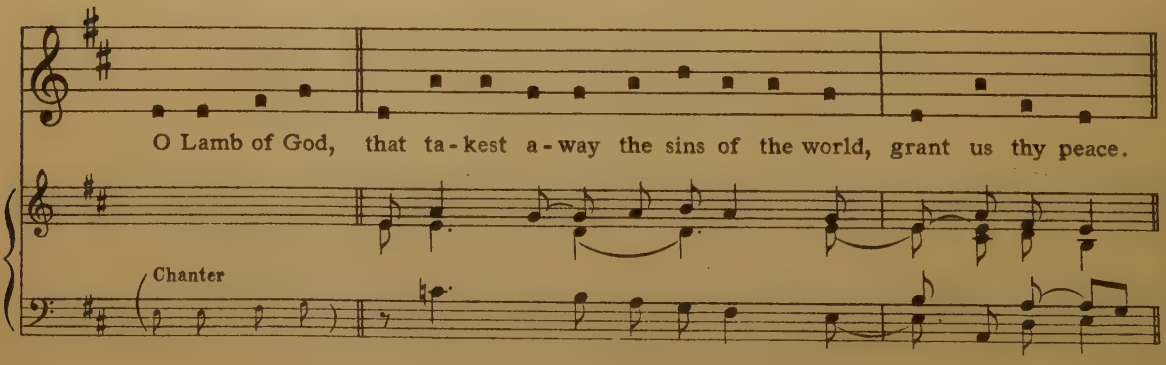
PAX



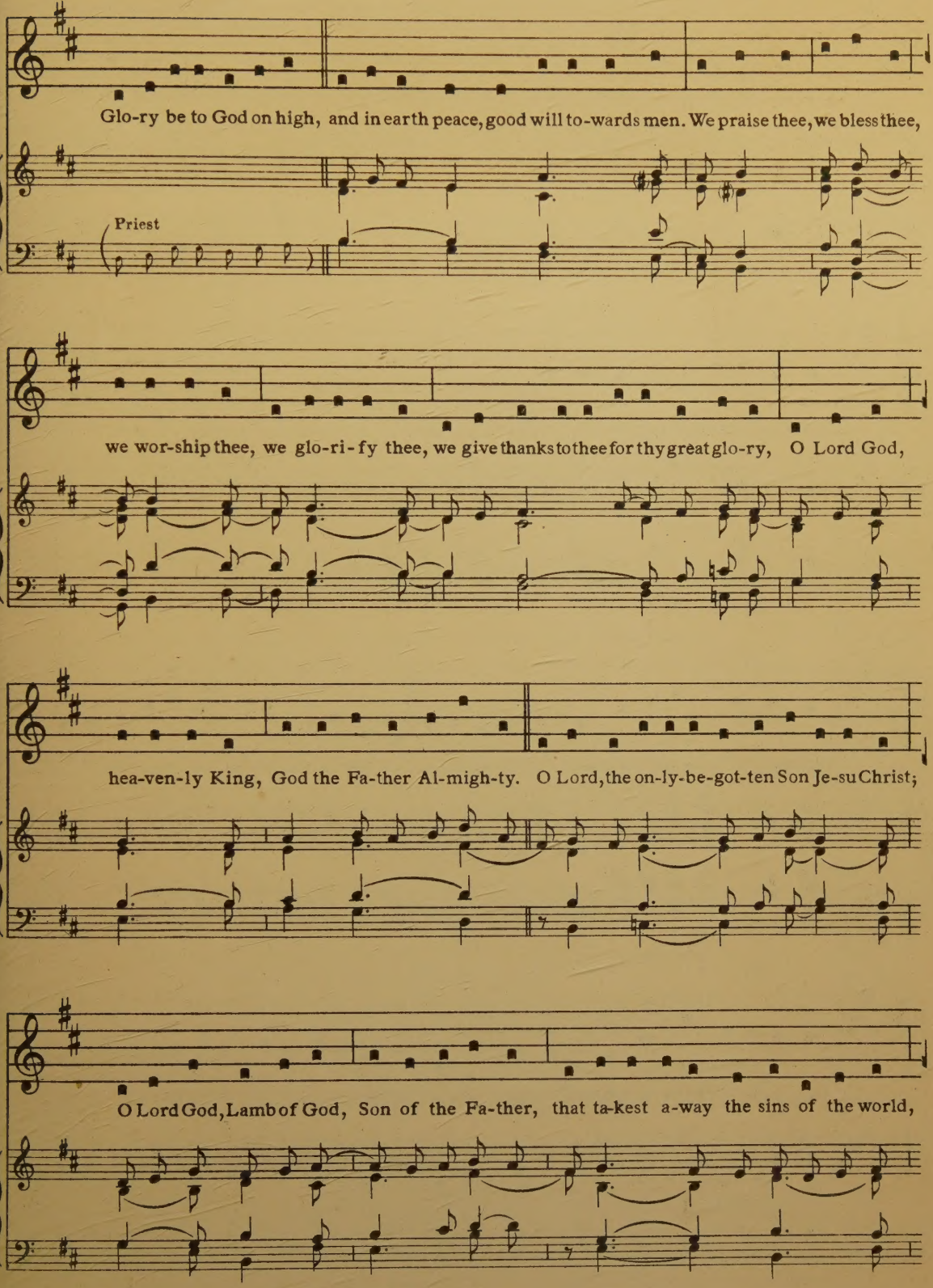
AGNUS DEI

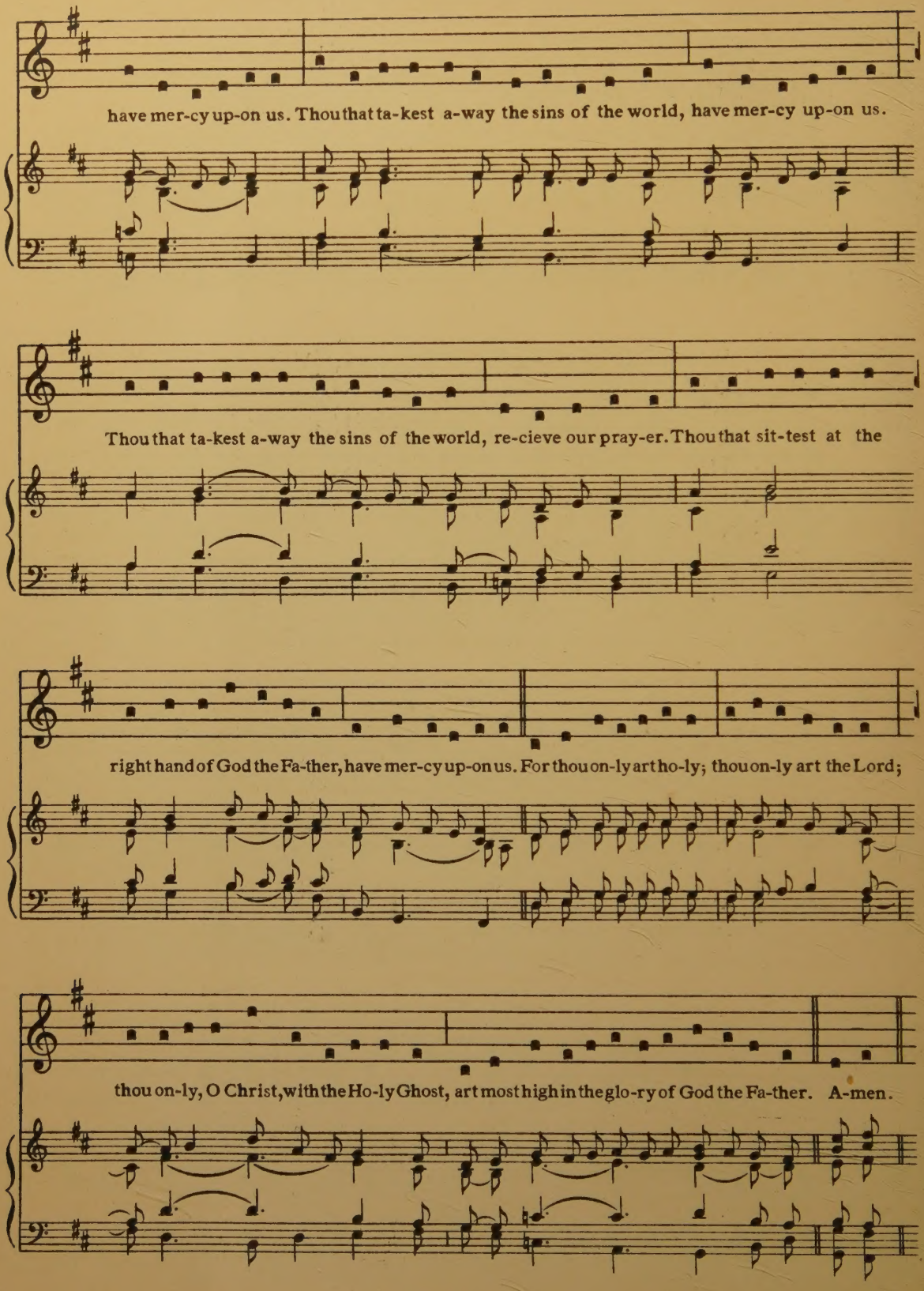






GLORIA IN EXCELSIS


Glo-ry be to God on high, and in earth peace, good will to-wards men. We praise thee, we bless thee,
Priest
we wor-ship thee, we glo-ri-fy thee, we give thanks to thee for thy great glo-ry, O Lord God,
hea-ven-ly King, God the Fa-ther Al-migh-ty. O Lord, the on-ly-be-got-ten Son Je-su Christ;
O Lord God, Lamb of God, Son of the Fa-ther, that ta-kest a-way the sins of the world,


have mer-cy up-on us. Thou that ta-kest a-way the sins of the world, have mer-cy up-on us.
Thou that ta-kest a-way the sins of the world, re-cieve our pray-er. Thou that sit-test at the
right hand of God the Fa-ther, have mer-cy up-on us. For thou on-ly art ho-ly; thou on-ly art the Lord;
thou on-ly, O Christ, with the Ho-ly Ghost, art most high in the glo-ry of God the Fa-ther. A-men.

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